

in the world by the Great War of 1914-1918, was abroad and growing, particularly among the younger intellectuals. As we shall see in a moment, this nationalistic sentiment was directed in part against the special privileges of foreigners. It also wished to unify China internally. Now, in the spring and summer of 1926, there came rapidly into prominence a movement which seemed to offer hope to these aspirations and which soon attracted to itself, either actively or passively, most of the progressive and radical elements in the country and was looked to expectantly by all who longed for an early end of China's woes.

Sun Yat-sen was very successful as a propagandist. He also possessed idealism—in striking contrast to the crass self-seeking of most of the military chiefs of the day. An omnivorous reader in both Western and Chinese literature, he was a student of society—a social philosopher—and dreamed of a new Utopia. Of his many interesting suggestions for the reorganization of the country, some were bizarre and impracticable, but others had in them a hint of genius. Sim had a gift of attracting others to himself and no one else quite so much caught the imagination of the younger elements in China. As an inspirer and organizer of revolution he was extraordinarily able. As an administrator, however, he was a distinct failure. Under his leadership, therefore, the Kuomintang and the government of which he was the head made little progress toward mastering the country. Some of the time he was even driven out of his capital, Canton. March 12, 1925, he died in Peking while on a mission to the North to confer with Feng Yu-hsiang and Chang Tso-lin.

Sun's death was of almost as much service to his

cause and his
party as his life had been. Not long before his end,
in 1923, he
called to his assistance as advisers Russians of the
Communist
school—because, so he declared, he had sought in
vain help from
the United States, Great Britain, and Japan, in his
struggle to
overthrow the Peking Government. The chief of
these Russians
was Michael Borodin, a vigorous and astute
revolutionary who
had been educated in the United States, who had
had experience
in Chicago, Mexico, and Turkey, and whom some
one has called
the most influential foreigner who so far in the
twentieth century
has come to China. Under the tutelage of these
counselors the
Kuomintang began to take over some of the main
features of the